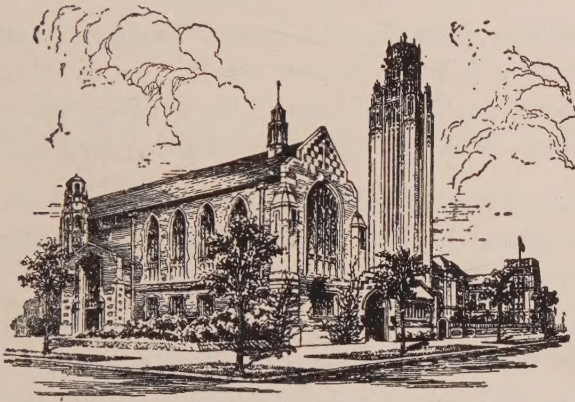


Volume XXXIV

MARCH 1944

Number 2

The Chicago Theological Seminary REGISTER



CHRISTIAN FREEDOM

By Douglas Horton

THE INDIGNATION OF JESUS

By Fred Eastman

NIEBUHR AND FOSDICK ON SIN

By Anton T. Boisen

THREE YEARS IN THE CHAPLAINCY

By Gary Bousman

BIG BUSINESS IN RELIGIOUS RADIO

By Everett C. Parker

TEN YEARS OUT

By the Class of 1934

Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

FACTS ABOUT MINISTERS' WEEK

January 31 to February 4, 1944

ATTENDANCE: 214. (This number actually registered. Many more attended the public lectures.)

STATES REPRESENTED: 22 and one from Canada. Illinois was first with 84; Wisconsin second, with 31; Minnesota third, with 16; and Iowa fourth, with 15.

DENOMINATIONS: 21. Congregationalists were first with 137; Presbyterians second, with 17; and Methodists third, with 13.

FEATURES: *Alden-Tuthill Lectures*, "Obligations and Outlook of a Free Church in the Present World," by Dr. Douglas Horton, Minister of the General Council of the Congregational-Christian Churches. *Address*, "Horizons of Faith," by Frederick Stamm.

Afternoon Forums, "Christian Convictions and the Perplexities of Our Time," led by President Palmer and Professors Aubrey, Pauck, and Williams.

Classes were conducted on the following themes:

"The Bible Speaks to Our Day" (Wilder)

"Pastoral Counseling in Wartime" (Palmer *et al.*)

"The Present World Situation in the Light of Historical Interpretations" (Nichols)

"Christianity and Race Relations" (Kincheloe *et al.*)

"Christian Missions and Postwar Reconstruction" (Ruth Seabury)

"Preaching and Theology" (Pauck, Williams)

"Aspects of Old Testament Theology" (Irwin)

"An Interpretation of Augustine" (Deems)

"Building the Educational Program of the Church" (Snyder)

EXPENSES: Everyone paid his own expenses, including travel and hotel bills.

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The Chicago Theological Seminary **REGISTER**

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

FRED EASTMAN, *Editor*

VOLUME XXXIV

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THE MEANING OF CHRISTIAN FREEDOM

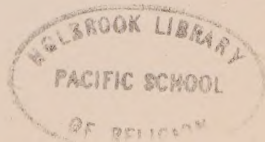
By DOUGLAS HORTON

[To introduce to REGISTER readers the Minister of the General Council of the Congregational Christian Churches would violate wartime restrictions against wasting paper. But we can at least point out that before he came to his present post in 1938 he was pastor of the United Church of Hyde Park, Chicago, and earlier of the Leyden Congregational Church of Brookline, Massachusetts. Among his books are "Out into Life," "Taking a City," "The Art of Living Today," and a translation of Barth's "The Word of God and the Word of Man." Dr. Horton delivered the following address as part of the Alden-Tuthill lectures during the thirteenth annual Ministers' Week at the Seminary last month.]

THE denominations have misunderstood the meaning of Christian liberty. They have remembered the first sentence of Luther's celebrated tract, "A Christian man is the most free lord of all, subject to none," but they have forgotten the second, "A Christian man is the dutiful servant of all, subject to everyone." They have caught only part of the meaning of Augustine's famous "Love God and do as you like." They should have been reminded of the retort which Spurgeon is supposed to have made to a cynic who said, "So as long as you are a child of God you can sin all you like!" "Yes," said the

divine, "and just how much sin do you suppose it would take to satisfy a child of God?"

In order to understand the freedom which a Christian enjoys, it is necessary to note that freedom always has two references: to the subject and to the environment. It requires correspondence between the desire of the subject and the possibility of the environment. The environment may be as narrow as the lines of a race track, but, if the subject is a runner who desires nothing so much as to try his speed on the track, he is free. The race track would be confining only to those who wished to roam rather than run.



Only he is a free man in this universe who desires to conform to its design. It is the discovery that it is presided over by a God of love that imparts to Christians their sense of freedom.

There is nothing which quickens a man's felt liberty like a voluntary loyalty: nothing can be conceived which could bring a person a greater access of freedom than his discovery that Almighty God, the Creator and Preserver of all things, is one to whom a man may give his complete loyalty. This freedom is something that "lures and liberates" (Mackay). This is what Paul meant by freedom from the law: his message therefore became, not "On top are the everlasting demands," but "Underneath are the everlasting arms" (Luccock).

THE LEADING OF THE SPIRIT

Freedom gives a man a sense of himself. The liberty of the Christian is the liberty to be one's self as God designed him to be, to follow the leading of the Holy Spirit. It is liberty to attempt to repay to God in gratitude all that he has done. It is therefore not part of the tradition in any exact sense: Christian liberty is not brought to a man from an outside historical source. The appearance of Christ in history is the occasion of one's sensing it within himself, but strictly speaking it is part of the *testimonium Spiritus Sancti internum*. There is that in the Christian life which is not given to a human soul from the outside to accept but is given him from inside, whereby he knows what to do with what he accepts. The church, when it is really the church, has always asked the question: What think ye of Christ? This is the essential content of its tradition—but tradition cannot supply its own answer. That remains for the free soul, in response to the urging of the Spirit. Though the church tradition stands on its own over against

the believer, in such a way that the truth of Christ is not affected whether you or I believe it or not, the individual soul with the collaboration of the Holy Spirit possesses its own independence whereby, after it has made the assent of faith, it can actually add to the tradition. It is surely meaningless to tell us that we must start with a revelation of God unless there is something in man to which the revelation can appeal, unless the man is a human soul which can be added to the fellowship.

WHERE THE PROTESTANT IS LIKELY TO ERR

It is at this point that Protestant thought has sometimes gone wrong. With the new sense of himself which he enjoys before God, the Christian has gone off on his own. He has made the false assumption that his soul has a certain standing in the universe without reference to God. He has come to believe not merely that this is a universe whose laws are directed toward his well-being but that it is a universe whose laws he can flout. An electric cutting tool can be applied to cut the wire through which it derives its own power. So, many a Protestant sect has used its felt freedom to cut itself off from the very fellowship in Christ from which it derived that freedom. It is the sin of the sects that their freedom, which finds its satisfaction in Christ and only in him, and which therefore cannot truly be directed to anything but the unitedness of all things in Christ, is allowed to apply itself at random. They sever the bonds which join them to other members of the church without feeling any loss—indeed, with a certain glad independence—but who can do so and still be sensitive to the claims of Christ for his own? Who can do so and continue to believe that he is respecting the source from which his very freedom came?

EVANGELICAL FREEDOM MAY BE
CORRUPTED INTO LICENSE

So we have bowed before strange gods, allowing the essential humanism of the sectarian motive to dominate us. Christ has caused a light to burn within us, but its illumination has been so bright as to have obscured the very source from which it came. We have taken the living Christian tradition for granted and then forgotten it. Christ and his church have diminished, while we as individuals have increased. We were as gods knowing good and evil.

We Congregationalists have come by our humanism of the last generation honestly in New England. It was Emerson who wrote:

Standing on the bare ground—my head bathed by the blithe air, and uplifted into infinite space,—all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or parcel of God.

Here you have the situation: The power of God washes through the human spirit, giving it life—but the power of God comes from the blithe air: it is everywhere. Let us stop right there: there is the basis of the lie. The spirit of God is not equally available everywhere. A seed with life in it may grow into a full-blown plant, but it will do so only in a certain environment. The human soul, empowered with the incipient life imparted to it by the Holy Spirit, possesses all the possibilities of growth into the eternal dimension; but it is a law as inviolable as any law of biochemistry that that soul will come to its destined own only in the proper spiritual environment—and history makes it clear that there is no environment for the soul quite like Jesus Christ and his church. It is not the blithe air which gives a Christian his sense of freedom, and, if he uses his freedom to cut

himself off from the true source of freedom, that very freedom will perish in the end.

A DISEASE IN CHRISTIAN COLLEGES

The disease of autonomy that has prevailed in our Protestant denominations is most clearly seen in our Christian colleges. I do not mean the autonomy of college government, for that would seem to be necessary to save the colleges from clericalism; I mean rather the autonomy of thought which has prevailed on the campuses—and I am speaking only of the campuses of the so-called “church-related” colleges.

When most of us were pursuing the liberal arts—and I doubt if the situation has greatly changed—each department in our Christian colleges (I speak at least of the majority) was a spiritual law unto itself. It sought to make itself not merely a center of interest for the student but the one center of interpretation for all of life. Existence could be explained, for instance, from the point of view of chemistry: the story of mankind could be told in terms of starches, proteins, and minerals, not to mention Vitamins A, B, C, and D. But, when one left the nine o'clock chemistry class for the ten o'clock lecture on psychology, he was given a complete picture of human life in terms of the “six principle fundamental temperaments”—hypomaniac, syntoniac, and four others, equally high-sounding. The economics classroom provided its own complete philosophy, as did the departments of sociology and geography. All these were to be preferred to the humanities, where we learned not that the humanities are the center of life but that there is no center at all. I note with interest today that in the churches on the edge of college campuses it is more likely to be the scientific men of the institution that one finds in the pews than the professors of

English and tributary subjects. The effect upon the students was in either case the same: whether there were many philosophies competing for acknowledgment or whether there were none at all, the upshot was bewilderment. The student felt himself to be, not in a university, but in a multiversity—or a nihiloversity. The college has prided itself on teaching truth, but if anything is certain it is that truth exists and that it is one. The college, which in its supposed freedom has taught that there are many conflicting ultimates, may have taught truths—and there are undoubtedly an infinite number of truths to be taught—but it has certainly failed in its fundamental purpose of imparting the truth. It is as if Einsteinian geometry were taught in one classroom and Euclidean in another, with no attempt made by the department to unify the two. Under this system any professor could feel at liberty to develop a universe with himself as the center. Like the Gnostics of the early Christian centuries, one could “substitute diversion of the brain for conversion of the heart: you merely thought out a cosmic system and were spared the trouble of obeying a historical revelation” (Rosenstock-Huessy).

A PRESUPPOSITION OF SANITY

Christians have made a discovery comparable to, but far more important than, any discovery of science—namely, that the basis of life is the love of God as it is revealed in Jesus Christ. This basic Christian dogma is “not a mere topic of thought but the presupposition of sanity.” Were this not true there would be no universities. I do not mean by this that the universities would not have been founded, since the church is historically their mother, but rather that there is no hope for integrating the mind to embrace the entirety of the facts of human existence except on this premise. In

a Christian college or university the fact of God’s love is proposition number one in every classroom. The whole of science becomes the discovery of the methods of God’s love and the development of the ingenuity of human love. Art becomes the divine pursuit of seeing the world as God made it and interpreting it in the realistic beauty that it invariably presents. That college is free, that college teaches the liberal arts—that is, the arts which befit a free man—which understands the meaning of freedom; which keeps free the channel of access between the soul and the source of freedom, the God of love; and which knows that in order to do this it simply cannot teach that all other channels, between the soul and the various other aspects of the world, are equally important.

The liberal arts college is the instrument for developing men and women for our normal, secular American life—that is, the life of free enterprise. The Christian liberal arts college, according to its idea, is devoted to developing men and women who, as good members of the church, will impart Christian character to our American life in all its relationships. There is a third type of higher educational institution among us—the state college or university, which in its essence is devoted to the things of the state. It is through these instruments that the three groups, the church, the state, and free enterprise—which is virtually American business—contend for chief influence. My fear is that the influence of our secular economic life has captured most of the church colleges and that in turn, at least during these war years, the state has taken over the two other types as well as its own. The free-enterprise college leaders are now beginning to worry whether their colleges will be returned to them intact by the state. I wonder if they can make a case for themselves. I have read many im-

passioned pleas for the return of the college to the ways of liberal education, but the protagonists of free education will have to prove that such-and-such a college makes better citizens or better human beings than West Point, Annapolis, or any of the state-controlled institutions. They will doubtless be able to do so, but it will not be an easy task.

THE MORTAL DANGER IN SECULAR
PHILOSOPHY

I speak for a return to the idea of the denominational college—not the narrowly but the broadly ecumenical denominational college. We know that the state institutions did not save Germany from National Socialism. There was apparently nothing in those universities which made them aware, as the living part of the church became instantly aware, that there was that in the new philosophy which robbed them of their birthright. They did not really know, as Christians know, what freedom in this universe is, and they did not, therefore, realize that it was being taken from them. Undoubtedly it is necessary for the state to have something to do with the education of its own sons and daughters. The state has to protect itself and develop its own welfare, but the state as such can hardly supply that knowledge of supranational brotherhood which is the one hope of the world.

The secular liberal arts colleges undoubtedly make for greater skill in business and professional pursuits and are therefore highly necessary—but do they provide the one thing needful? We know that in general they are distributing centers for knowledge—but do they pretend to develop men and women who are ready to die for the one truth that links humanity together, the truth of the love of God? They are spiritually neutral. But we have to ask ourselves whether life is to

be taken seriously or not. In ordinary times, in the midst of our routines, we are accustomed to laugh, if not to shudder, at the thought of the necessity for dying for anything. But, unless a person has something to die for, it is quite clear that he has nothing to live for and that meaning is seeping away from his life. The young man who tonight is waiting for the zero hour of attack tomorrow morning is probably better able than most of us to realize the truth that it is because we have been so indifferent about the meaning of our education and so ready to turn out men and women whose lives were almost completely aimless that we are today sacrificing the sons and daughters of humanity by the hundreds of thousands.

I could wish that our church colleges would return to their own, that they would stand for something, that they would build their curriculum around a purpose—the purpose of the Christian church. Given the necessity for training men for the state, given the equal necessity for training them for secular American life, I could wish that in our church colleges the Reformation would overtake the Renaissance—and the Roman Empire—and academic freedom be used consciously to the glory of God and the welfare of mankind.

THE CHURCH OF THE FUTURE

The denomination which is building toward the future world will be a church, a group of people committed in belief to the most high God as he reveals himself in Christ; it will be a catholic church, not because it clings to old forms, but because it is related to Christ, the same yesterday, today, and forever; and it will be evangelical in the full meaning of the term, using its freedom, not to cut itself off from its own source of vitality, but to maintain its life-giving contacts and to be its true self. This kind of church would

illustrate life at its best, conserving its gains by repetitions, fixations, patterns, habits, institutions, customs, traditions, but never lifting any of these to the pitch of absoluteness. Rather, it would reach out experimentally, gropingly, toward new achievements. The catholic principle

in itself would lead to stagnation, the evangelical principle to the breaking of continuity; but the evangelical catholic church will be one which uses the treasures brought to it by tradition for a free but not discontinuous advance into the future.

THE INDIGNATION OF JESUS

A Lenten Meditation for Ministers

By FRED EASTMAN

MOST of the great paintings of Jesus portray him as a gentle soul. Many of them picture him as emaciated and suffering. Others present him as a kindly shepherd or a friend to little children. So far as I know, there is no great picture of him at a moment of indignation. The popular concept of him is probably summed up in the line, "Gentle Jesus, meek and mild." Swinburne had such a notion of him when he wrote despairingly

Thou hast conquered, thou pale Galilean;
The world has grown gray with thy breath.

One reason for this ill-balanced portrayal of the Master lies in the fact that the great artists of the Renaissance worked under rigid restrictions imposed upon them by their patron—the Roman Catholic church. That church allowed the painters no latitude for their own interpretations of the character of Jesus. It insisted that they conform their ideas to that of the church—and the church wanted primarily to picture Jesus as a man of sorrows, acquainted with grief, and suffering vicariously for the sins of mankind. Few if any of his human characteristics were wanted or permitted. Any artist who desired otherwise would find his painting rejected and himself out of

work and in ill favor with the powerful Vatican.

But, whatever the reason for the traditional portrayal of Jesus, it is inaccurate, incomplete, one-sided. For he was a man of overpowering indignation as well as of persuasive gentleness and vicarious suffering. If you doubt this, read through your New Testament and mark the passages in which his anger blazes forth. You will be surprised to see how many there are. In fact, if you take out those passages, you take out much of the drama of his life. For the essence of drama is conflict, the clash of wills. Jesus' will often clashed with those of the leaders of his day. When those clashes occurred, sparks flew and his indignation kindled.

WHEN HE WAS NOT ANGRY

But it did not always kindle. Some conflicts he endured without resentment and with no trace of anger. You will be disappointed if you search the record expecting to find him bursting forth like the author of the imprecatory psalms who used to pray that the Lord would come right down out of heaven and jump on the necks of his enemies. Jesus did *not* show anger against his personal enemies. They attacked him, denounced him, called him a wine-bibber, glutton, blasphem-

er, and lawbreaker. Time and again they reviled him, spat upon him, sought to take his life. But you will not find his indignation flaring up on such occasions.

You might expect to find it when his hearers failed to understand him in spite of the vivid clarity of his teaching. Any teacher wants to be understood. When he has prepared his message with great care, feels that it is of first importance to the critical times in which he lives, thinks out illustrations so graphic and appealing that even the most stupid should comprehend them—and then finds his audience asking only, “When do we eat?”—he may be forgiven if he finds his anger beginning to boil. But Jesus showed no indignation then; he recognized their physical need and fed the people. Even when his closest disciples failed to understand his gospel and to have faith in it, but concerned themselves over the question who should sit at his right hand and who at his left when he came into his kingdom, he dealt gently with them. And when his popularity waned and the crowds began to melt away, he did not scold them. He only turned to the few friends who still remained and said sadly, “Will ye also go away?”

You might expect to find him blasting the Roman conquerors who had despoiled and enslaved his fellow-countrymen almost as cruelly as the Nazis have done throughout Europe today. But, whatever he felt, he did not express anger against them. Only, “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.”

You might expect to find the indignation of Jesus flaming out against sinners—criminals, adulterers, fornicators, blasphemers, liars, and all the brood that sensational newspapers thrive on. Again your search will end in disappointment. Not that he condoned sin. Far from it. He looked upon sin as waste energy—energy that went into destructive instead of

constructive activity. It tore down personality and character; it did not build. Moreover, sin brought its own punishment with it—punishment not only for the sinner but for others as well. In his Sermon on the Mount he declared that the cause of sin, that is, the cause of the outward act, is in the *mind*. Man becomes a sinner when he loses the sense of community with God and man and yields to the temptations to seek money, power, prestige, or pleasure for himself alone. Since the cause of sin is mental, the cure must also be mental—a mind cleansed and purified, turned from hatred to love, from separateness to fellowship with God and one’s fellows. That was a work of persuasion, not of indignation.

WHEN HIS ANGER BLAZED

Where, then, *will* you find the indignation of Jesus? Look at the record. Here are some of the typical occasions when his anger burned hot and poured itself out in a stream of verbal lava. Consider these occasions carefully and note what factors they had in common.

In the Sermon on the Mount, in at least fourteen verses, as the text appears in the seventh chapter of Matthew, verses 1–5 and 15–23, he denounces the hypocrites who make a habit of passing snap judgments on other people while they themselves are guilty of worse sins. “Judge not,” he said to them, “that ye be not judged.” The word he uses for “judge” appears in the Greek text as *katakrino*. It connotes a quick, snap judgment of a derogatory nature, not a balanced appraisal arrived at by a judicial consideration of the evidence.

How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.

In the same passage he warns the people against false prophets who, though they come in sheep's clothing, are inwardly ravening wolves.

One day some Pharisees, wanting to be rid of him, said "Get thee out and depart hence, for Herod will kill thee." He turned upon them, his anger blazing, and answered:

.... Go ye, and tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and the third *day* I shall be perfected.

Nevertheless I must walk today, and tomorrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

THE GREATEST EXAMPLES

But let us pass over minor examples of indignation and come to the two great occasions in the last week in his life when he clashed with the highest religious authorities of the nation. The first occurred when he drove the money-changers from the temple; the second, when he blistered the Scribes and Pharisees with the Seven Woes. If you have followed his ministry from the day it began until this final week, one thing you cannot have missed: that he has come into increasing conflict with the religious authorities—a conflict which now reaches its inevitable climax. When, a few months earlier, he had "steadfastly set his face to go to Jerusalem," he knew that he would come into head-on collision with these authorities. And they would use every means in their power to destroy him.

Nevertheless, he has come. Why? Because he intends to challenge the high priests and the Pharisees in their citadel. He purposes to protest against their crimes and hypocrisy at the place and time of the greatest assembly of Jews throughout the entire year—Jerusalem at the Passover. There the priests will be taking their greatest toll of graft from the poor; there the Pharisees will be luxuriat-

ing in self-righteousness as they expound the law and the prophets in terms of outward observance of ceremonial forms while neglecting the demands of inner righteousness, of justice, and of mercy. But there, too, will be the great crowds of common people who have followed him, listened gladly to his teaching, and begun to look upon him as their deliverer. Can he now fulfil the role he has felt God has assigned to him? The stage is set, the issue joined, the characters are waiting in the wings for the greatest drama of the ages. The outcome may be tragedy, but the priestly robbers must be routed, the temple cleansed, the old order overturned and a new one established, if his gospel of the Kingdom is to be preached with freedom and power.

We are not dealing here with all the scenes of that sublime drama, or with its tragic climax on Calvary. We must limit our consideration to those two episodes when his indignation flared as he clashed with the religious authorities. Mark records the first one in these words:

Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. . . . And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and the chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine [11:15b-17, 18].

Concerning this incident, the historian Charles Foster Kent wrote:

It was no exaggeration when Jesus declared that the nation's house of prayer had become a den of robbers. The high priests of the period were famous for their avarice and unscrupulous methods. Several of them had won their place by assassination. As a result of their shameless intrigues with Rome, the people were victimized. Annas, the ex-high

priest and father-in-law of Caiaphas, the reigning high priest, maintained a bazaar of doves, probably in the precincts of the temple itself. Here the poor people purchased, undoubtedly at exorbitant prices, the wherewithal to make their offerings. The greed of Annas and his class completely thwarted the aim of the ancient law, which was to relieve the burdens of the needy [*The Life and Teachings of Jesus*, p. 259].

Note that Jesus' anger burns here not only because so-called religious men are desecrating their high office but because they are exploiting the poor.

This dramatic episode of the cleansing of the temple is probably cited more than any other as authority for active participation in war. There may or may not be such authority—but it can hardly be found here. For Jesus, while he used force against the money-changers to drive them out of the temple, did not annihilate them. Force for restraint, even for punishment, is one thing; force used to the point of death and annihilation is quite another.

The last and greatest of his clashes involving indignation comes a few days later when he publicly castigates the Pharisees. In words that fairly scorch the paper on which they are now printed he denounces them as in the name of religion they impose intolerable burdens upon the people and do nothing to help them.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation. . . . Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law: judgment, mercy, and faith. . . . ye make clean the outside of the cup and the platter, but within they are full of extortion. . . . Ye are the children of them that killed the prophets. . . . Ye serpents, ye generation of vipers, how

can ye escape the judgment of hell? [Matt. 23:13-33.]

How can anyone read those words today and ever again speak of "Gentle Jesus, meek and mild"?

ROOTED IN COMPASSION

What had these various occasions of indignation in common?

First, they were *practically all directed against religious leaders—theological professors, the schools of the prophets, the administrators of the temple*. These were the men who should have been friends of the poor and needy, helping them, encouraging them, inspiring them with hope and courage. Instead these men were grafting upon the poor, working hand-in-glove with their Roman oppressors, and hindering the lives of common folk with the minutiae of petty laws about ceremonial righteousness. They would argue interminably on questions of theology, the future life, and the fine points of the law—but they left undone the weightier matters of social justice, inner righteousness. They had no sense of fellowship with God's children, no vision for their redemption, no love for them as human beings.

Second, *Jesus' indignation was rooted in his compassion*. He cared for persons as persons, whether they were rich or poor, wise or foolish, high or low. "Come unto me all ye that labor and are heavy laden." They came, and he made himself their champion and their shepherd.

What has the indignation of Jesus to do with us today? As he walks unseen among us, does he find us free of the charges he leveled against the religious leaders of his day? Are we concerning ourselves with our own comforts, our own security, and leaving undone the matters that pertain to social justice, to inner righteousness, to fellowship with all of God's children? Let us search our hearts.

NIEBUHR AND FOSDICK ON SIN

By ANTON T. BOISEN

[Dr. Boisen, recently retired as Research Associate and Special Lecturer in the Psychology of Religion for the Seminary, is still Chaplain of Elgin State Hospital. He is the author of "The Exploration of the Inner World" and many articles in scientific and religious journals. He was the prime mover in the creation of the Council for the Clinical Training of Theological Students. The work of this organization was recently written up in the "Saturday Evening Post." Dr. Boisen contributes the following article at the request of the Editor of the REGISTER.]

THE problem of sin, or guilt, receives much attention among those who deal with the sick of soul. Just at a time when many of our theologians were shying off from the word "sin" and were substituting the term "maladjustment," our psychiatrists were discovering that the "sense of guilt" was the cause of the non-organic neuroses and psychoses.

Of course they did not give much attention to the problem of sin in general. They were merely hardheaded observers who discovered that their patients had certain ideas of what was right and wrong and that failure to measure up to the standards which they had accepted as their own often produced in them certain disastrous results. In order to help their patients, it therefore became necessary for them to discover how this sense of guilt arose and what was its nature and significance. The resulting inquiry is still in process. There are still many differences of opinion, but the findings already arrived at are not without interest to the student of religion.

The task which has been assigned to me in this paper is to examine the treatment of this problem of sin in the recent books of two of our leading religious thinkers, Niebuhr and Fosdick—one the foremost American exponent of neo-orthodox theology, the other our leading

liberal preacher. How far have these two representatives of modern religious thought made use of the experience of the psychopathologists, and what insights do they themselves have to contribute?

The books in question are very unlike. Niebuhr's *Human Nature and Destiny* is a learned theological treatise. Fosdick's *On Being a Real Person* is a brilliant setting-forth of the principles of mental health. One is written for the theologian and philosopher, the other for the common man who stands in need of help. One is concerned with theory and generalization, the other with insights of practical value. But both are studies of human nature in which the problem of sin and of release therefrom is of central importance.

NIEBUHR

In Niebuhr's book one is struck first of all by the fact that the *sense of sin* with which the psychiatrist is so much concerned comes in for little consideration. He is interested in sin in general. He writes as the interpreter of a revealed religion. He begins with certain preconceptions and seeks to relate these with the observable behavior of men. His references to empirical studies of human nature are very limited and are seemingly determined by the need of finding support for the concepts with which he

started. In his discussion of sin his point of view is not that of one who is trying sympathetically to understand the frailties and misbehaviors of men but rather that of one who looks at them from the standpoint of the Almighty and finds in pride the essence of all sin.

As a worker among the mentally ill, I think I can translate some of Niebuhr's central theses into propositions which are empirically verifiable. The sin of pride may thus be identified with the reactions of self-deception and of hostility and with the lack of reverence which are factors in so much personal and social distress. The doctrine that salvation comes through the grace of God rather than through human effort and achievement is probably to be correlated with the psychotherapeutic principle that cure in a case of mental illness is conditioned upon release from the tyranny of the rigid code and the establishment of right relationship with the inwardly conceived fellowship of the best. But I trust that I may not myself be guilty of this sin of pride if I confess to difficulty in following Professor Niebuhr's reasoning and in accepting the Christian religion as an authoritative revelation. For me the primary sources of authority in religion are the living human documents, and I accept Christianity because its central insights seem to me to correspond with verifiable present-day experience.

FOSDICK

In Fosdick's book, on the other hand, little is said about sin in general. In fact, the word "sin" does not often appear. In its stead we find the word "guilt." This is quite in accordance with psychiatric usage. Even this word is used sparingly. But the experiences denoted by the words "sin" and "guilt" are much in evidence. Dr. Fosdick's constant effort is to picture them so graphically that their meaning

will come home to his readers, and many are the telling phrases and illuminating illustrations which he uses. One recognizes that here is a man who knows modern psychiatry and who has intimate firsthand acquaintance with human nature in difficulty.

My chief question, as I read Dr. Fosdick's book, is whether he is not too ready to accept the doctrines of the psychiatrist and whether he has paid enough attention to theoretical considerations.

He has thus many harsh words for what he calls "moralism." What he describes under that term deserves all that he says about it. But is there not danger that the use of this term may lead to confusion? To me it suggests a common psychiatric attitude which looks upon the "good-evil antithesis" as something antiquated and regards conscience as something to be spanked or gotten rid of.

More than that, he is too ready to accept the current psychiatric view that moral self-condemnation is commonly disastrous. In dealing with personal maladjustment, he says, it is often the *most* misleading factor that can intrude itself. Take his hypothetical case of the young man who comes to his minister asking if he can make a confession, and, when permission is given, lets loose a pent-up stream of guilty fears and self-condemnations concerning a minor and familiar matter. I agree with Dr. Fosdick that such a person is plainly sick, but I do not agree that the sense of guilt in such a case is a needless and harmful intruder. Observations of many cases of this type have convinced me that the morbid conscientiousness and gloom are by no means needless and ruinous but are rather, like fever or inflammation in the body, a manifestation of nature's power to heal. Sexual maladjustment in the adolescent is not a minor matter, and when it is at all serious there is rea-

son to worry. Not to do anything about it, or to try to conceal the situation, would be the really malignant reaction. The fact that a boy is aroused to the point that he comes and confesses to his pastor may mean that he is already on the road to recovery. If, then, he feels that he has become "a new man in a new world," it is not so much because the pastor has imparted "an attitude of intelligent common sense" as because the healing forces within him have won the day and he has been through an experience which is closely akin to the oldtime conversion experience.

I do not mean to minimize the value of Dr. Fosdick's book. His therapeutic purpose is admirably served by the interpretation to which I take exception. More than that, his interpretation will be supported by the great majority of present-day psychiatrists. I am merely calling attention to what I regard as an important growing point in psychiatric understanding.

NEED FOR FURTHER EMPIRICAL STUDY

I wish also to call attention to the situation in the field of religious thinking which is reflected by these two books.

On the one hand, we see our theologians drawing upon the ancient past for their sources of religious authority or perhaps getting their data from one another or from their own inner consciousness. On the other hand, those who devote themselves to counseling and pastoral work or to the psychology of religion are en-

tirely too content to accept and apply principles and insights which they get at second hand from psychiatrists and psychoanalysts. There is a dearth of original investigation. To use a phrase of Professor Holt's, there is little attempt to study religious experience until it has gathered dust on library shelves. The professional students of religion are making little use of the methods of science in dealing with the field which is peculiarly their own.

My own experience has convinced me that in the experiences of the mentally ill we are dealing with the problem of sin and salvation in flesh and blood and that in these experiences we may see the operation of the most potent forces and of the most delicate laws of the spiritual life. I am accordingly convinced that we are not justified in expecting the psychiatrist and the social worker and the penologist to ask the questions with which we, as students of religion, are centrally concerned. Neither can we expect them, if they do ask these questions, to be able to approach them with the background of understanding which will enable them to see the full significance of their findings. There exists today, therefore, a great need for carrying forward the empirical study of human nature to the higher reaches and broader perspectives with which religion is concerned. Neither of these two books will contribute greatly to the meeting of this need, the one because it is not empirical in its approach, the other because its purpose is primarily practical.

THREE YEARS AN ARMY CHAPLAIN

By GARY BOUSMAN

[Many C.T.S. alumni are now in the armed services of the country. A few are in Civilian Public Service Camps; their experiences were described in Howard Schomer's article in the November issue of the REGISTER. More are chaplains, and among these probably none has been in the service longer or seen more action than Gary Bousman. He volunteered after two years in a small pastorate in Michigan and is now completing his third year with the United States Army. On Guadalcanal he contracted malaria and dysentery and was returned to this country for hospitalization. After recovery he took the chaplain's course at Harvard and since then has been assigned to the Ninth Infantry Training Battalion at Camp Wheeler, Georgia. At the editor's request he here relates some of the high lights of his experience.]

I HAD just completed a trip through a revolving door. The cold December air began to cool my cheeks as I tried to disentangle myself from the current of Christmas shoppers on the sidewalk.

Just then I received a terrific blow on the back—a blow that sent me forward with a bound—and a bad disposition. Turning around quickly, I discovered the offender to be my old friend Bob ———. Before I could put my emotions into words, I was greeted with: "How are you, Gary? Say, I hear that you have been on Guadalcanal. What's it like?"

I could not answer Bob's questions as fast as he could throw them at me. I suggested that we renew our acquaintance over a soda.

AT CAMP GRANT, ILLINOIS

By the time we had placed our orders, Bob had begun digging out the story of my experiences as a chaplain. I told him of the rainy spring day in 1941 when I reported to the commanding officer at Camp Grant, Illinois. How could I forget the juggling act that I had put on that day as I tried to balance my cap, raincoat, and orders in one hand and give a snappy salute with the other. It

was not such a good act at that, for the cap had slipped from my hand and rolled across the colonel's desk.

My assignment as hospital chaplain at Camp Grant brought many and varied experiences. Counseling opportunities were almost unlimited. Several times I was called into the operating room. (The first time I almost became a patient myself.)

For a while there was no Red Cross representative in the hospital. I had to carry on with many of the welfare and recreational activities. During the first few weeks I received the equivalent of a postgraduate course in social work.

For example, I learned that it is not always wise to take an interviewee's word at its face value. A certain red-haired corporal taught me that lesson when he presented me with a telegram which he had just received from home. The wire read: "Grandmother is dead. Come home at once."

It seemed almost disrespectful to ask the local Red Cross chapter for a confirmation of the message. But when the answer came back a few hours later I learned the value of such investigations. The representative in the corporal's home town had wired back: "Grand-

mother is dead. Quite dead. She died three years ago."

Sunday services were held in the recreation hall. The piano lacked two keys and sometimes a pianist. Until our hymnals arrived we used mimeographed sheets or anything that contained the words to a hymn.

Hymnbooks or no hymnbooks, the men responded. They wanted to worship, and they wanted to know about God. In my preaching, counseling, and visitation I discovered that religion plays a vital part in the life of many an American soldier. I was amazed at the number of men who drifted into my office to discuss religious matters. In my civilian parish I had seen hardly anything to compare with it.

IN HAWAII

Shortly after the war broke out, I was sent to Hawaii. The sight of the oil-soaked shores of Pearl Harbor, of a huge battleship lying helplessly on its side, and of the row upon row of white crosses at Schofield Barracks laid upon me my first real impression of war. Until then, war was something that "couldn't happen here." But now it had happened.

My battalion was spread out along the shores of Oahu. I spent much of my time in the command car that had been assigned to me. I loaded my car with old magazines, writing paper, jigsaw puzzles, and Testaments. I also carried a large box of candy, cigarettes, and toilet articles.

On Sundays, I conducted three, and sometimes four, services at isolated positions. Often the attendance was small, but the worshipers were sincere.

Our services were always held in the open air—usually in the shade of the algaroba trees. Once in a while we managed to find some benches, but as a rule the men sat on the ground. I carried along a folding organ, a cross and candle-

sticks, and a white sheet which served as an altar cloth. The altar was erected on a box or anything else that might serve the purpose.

(At that point Bob interrupted to ask if I had seen Central Union Church, of which Dr. Palmer had been pastor when he was in Hawaii. Yes, I had seen it many times. Its tall steeple towered over the one-story homes and reminded me of many of the New England churches that I had seen.)

I had tried to locate Seido Ogawa, but Seido was serving a church on Maui Island. We kept in touch with each other but never had the fortune of crossing paths. I had a delicious Japanese dinner in Seido's home—thanks to his mother.

ON GUADALCANAL—AND IN ACTION

I had Christmas dinner aboard ship. A few days later we landed on Guadalcanal. The New Year was ushered in with fireworks (ack ack).

On the eighth of January we started marching to the front. I cannot forget that day. The tall coconut trees seemed to look down upon us as if to say, "Good luck, soldiers."

It is a strange feeling as one starts off to battle. You look around at healthy young men, and you wonder how many of them will come back on their own power. You even wonder whether you will come back yourself.

At about 5:30 P.M. on January 11, I suddenly found myself in the thick of a small skirmish. A squad or more of Japanese were attacking our column as we moved up to take our position in the front lines.

The sound of the bullets as they passed by made me so homesick that I wanted to kick myself for getting into such a mess. The incident is not important except that it was my first time under

fire. For the next three weeks I had many similar experiences. It did not take me long to learn the sound of enemy fire. It took even less time to fall on the ground when I heard it.

In war somebody always gets hurt. The battles which I took part in were no exception. When you see your first wounded soldier, you develop a strange mixture of emotions. Sympathy, fear, disgust, and righteous anger "like a hell-broth boil and bubble." Adrenaline flows into your blood. Unexpected energy arrives, and you forget that you have not slept for two nights. Your fears subside from time to time as you move from litter to litter.

On the afternoon of January 12 a small group gathered around a grave on the slope of a hill, and I conducted my first burial on the field of battle. We got down on our knees, not as an act of respect, but more as an act of protection. In the edge of the jungle a sniper could not let up his deadly business while prayers were being offered to God.

We marked all the graves with crosses which we made by tying one small stick across another. Often a helmet or bayonet helped identify the spot.

Before three days of fighting had ended, my dispatch case was loaded with wallets, rosaries, fountain pens, pencils, dice, and other gadgets that fill the pockets of an average American soldier. The effects of the men that I buried

were tied up in handkerchiefs and later turned over to the proper authority.

One can hardly fail to notice the part that religion plays in men who are continually confronting danger. It was no uncommon sight to see a Catholic man holding his rosary tightly, or a Protestant reading his Testament. I heard men pray aloud, and I saw them bow their heads in silence. I dare say that few of them had ever heard of Schleiermacher, Barth, Wieman, or Niebuhr, but they had heard of God. You could not tell them about "soul force" or "spiritual monads" or "ultimate reality," but you could tell them about God, and they understood.

After you have seen these men in action, after you have seen how real religion is to them, you begin to lose interest in questions as to whether God is infinite or omnipotent. An all-important fact stares you in the face; for here is a force so strong that it moves men to lay down their lives for others. Your theology becomes simple, and God becomes real.

Bob listened to my story with patience. I had not intended to monopolize the conversation. An hour had passed, and it was time to say goodbye.

As I walked home that afternoon, I thought of many things that I would have told Bob had I had the time. But, alas, time is rationed too.

TREASURER'S REPORT

THE CHICAGO THEOLOGICAL SEMINARY

BALANCE SHEET

DECEMBER 31, 1943

Current Fund:	ASSETS	
Cash in bank and on hand	\$ 15,276.51	
Accounts receivable	1,542.93	
Due from Endowment Fund	77,833.70	
Total Current Fund assets		\$ 94,653.14
Endowment Fund:		
Cash in bank	63,771.55	
Investments	2,958,463.87	
Student loans	809.00	
Productive real estate	\$119,479.36	
Less: Reserve for depreciation	13,340.95	
Total Endowment Fund assets	106,138.41	3,129,182.83
New Building Fund:		
Investments	50,000.00	
Due from Endowment Fund	60,000.00	
Due from Current Fund	2,318.02	112,318.02
Plant Fund (land, buildings, and equipment)		1,772,093.20
TOTAL ASSETS		<u>\$5,108,247.19</u>
Current Fund:	LIABILITIES	
Accounts payable	\$ 2,972.10	
Students' deposits	3,091.83	
Due to New Building Fund	2,318.02	
Total Current Fund liabilities		\$ 8,381.95
Surplus		86,271.19
Total Current Fund liabilities and surplus		94,653.14
Endowment Fund:		
Notes payable	10,000.00	
Due to Current Fund	77,833.70	
Due to New Building Fund	60,000.00	
Endowment	3,050,801.75	
Total Endowment Fund liabilities		3,198,635.45
Surplus:		
Deficit	61,467.93	
Plus: Loss on sale of securities	8,887.02	
	70,354.95	
Less: Profit on disposition of real estate	902.33	69,452.62
Total Endowment Fund liabilities and surplus		3,129,182.83
New Building Fund:		
Designated funds	111,618.02	
Undesignated funds	700.00	112,318.02
Plant Fund and surplus		1,772,093.20
TOTAL LIABILITIES		<u>\$5,108,247.19</u>

COMMENT ON THE BALANCE SHEET

By ALBERT W. PALMER

President of The Chicago Theological Seminary

The Congregational Christian churches believe in an educated ministry. Next year The Chicago Theological Seminary will celebrate the ninetieth anniversary of its service to the world through the training of more than three thousand pastors, missionaries, and other Christian leaders.

It costs over a thousand dollars a year for the education of a theological student. More than five million dollars have been given by Congregational laymen to The Chicago Theological Seminary since its founding in 1855.

One-third of this sum is invested in operative equipment: land, buildings, and furnishings, as follows:

Men's Residence Halls
Thorndike Hilton Chapel
Victor Fremont Lawson Tower
Henry M. Hooker Hall
Hammond Library
Graham Taylor Hall and Business Offices
Clarence S. Funk Cloisters
Fensham House for Women
Woodlawn House Co-operative Dining-Room
President's Residence
Montgomery Hall and Kimbark House for Married Students

The remaining two-thirds is invested in bonds, stocks, mortgages, and productive real estate, totaling \$3,500,000. All securities are selected carefully with the counsel of qualified financial advisers. The income from these investments is used to finance the current operations of the Seminary, but approximately \$10,000 additional must be raised each year from interested friends to balance the current budget. By careful and conservative management, we have succeeded in keeping expenses within our income, thus assuring a modest surplus for unforeseen emergencies that may arise.

Of greater worth than its financial assets, however, is the character of the Seminary's personalities. With a strong board of twenty-four directors (half ministers and half laymen) representing the sixteen states of the Middle West, an advisory committee of national prestige, a State Superintendents' Council, an outstanding faculty which is now a part of the Federated Theological Faculty of the University of Chicago, and one of the largest student bodies ever enrolled in our institution since it became affiliated with the University in 1915, our Chicago Seminary is better prepared for service in these critical days than ever before.

Three new buildings are yet needed: a student dining-room and religious drama hall, a modern dormitory for women, and a suitable residence hall for married students. A generous donor has already contributed \$110,000 toward the fulfilment of these worthy goals. Others may wish to help, and their co-operation is invited. About 90 per cent of the Seminary's permanent assets has come from legacies. Remember the Seminary in your will and suggest it to others.

The Chicago Theological Seminary is a sacred heritage. With the continued devotion of our official boards, the outstanding work of our faculty, the training of our most talented sons and daughters for Christian service, financial support from our far-seeing laymen, and the abiding interest and prayers of those who read these words, we look forward with confidence to an era of even greater ministry in a historic hour when the world's spiritual forces must lead the way to a peace founded on the eternal verities of moral and spiritual truth, as made clear and regnant by knowledge of and obedience to the laws of God.

BIG BUSINESS IN RELIGIOUS RADIO

By EVERETT C. PARKER

[Last June the Seminary awarded to Mr. Parker the Blatchford Fellowship, by which he has been enabled to devote the current year to advanced study to prepare himself for leadership in the field of religious radio. The National Broadcasting Company has generously co-operated by taking Mr. Parker upon its staff in New York and providing him with many opportunities for observation and participation in its educational and religious programs under the direction of Dr. James Rowland Angell and Dr. Max Jordan. The following article is one by-product of this advanced study.]

RELIGIOUS radio has become a big business in the United States. But not from the standpoint of deepening the religious life of vast numbers of people. The record shows that the radio ministry makes no great dent in the interest of the bulk of listeners throughout the nation. In terms of dollars and cents, however, religion on the air is a highly lucrative enterprise.

COMMERCIAL RELIGIOUS PROGRAMS

Variety, weekly trade paper of the stage, screen, and radio, is noted for its uncanny accuracy in ferreting out closely guarded figures on box-office income. In its issue of December 1, 1943, *Variety* estimates that the yearly "take" of commercial religious radio programs from listeners is \$200,000,000. This staggering sum does *not* go into denominational coffers, nor does it go to recognized interdenominational bodies, mission boards, or church welfare societies. It is contributed directly to the backers of the hundreds of religious programs which buy time and which seek funds for their work, either by appeals over the air or by other means.

Where does this money go? Much of

* A "commercial" program on the radio is one that buys its time from the station or network; a "sustaining" program is one whose time is provided free of charge by the station or network.

it, of course, is paid out to the radio industry to meet time charges. And for those radio stations which sell time for religion this income is "big business." A typical example is the Mutual Broadcasting System, the only one of the four major networks which at present carries commercial religious programs.² In Mutual's report of gross billings in 1943, published in *Radio Daily*, January 17, 1944, a religious account was listed as the largest single advertiser on the network. The Gospel Broadcasting Association ran up gross billings of \$1,566,130.83. This association is the vehicle of Charles E. Fuller, who conducts the "Pilgrim Hour" from Los Angeles Auditorium at 2:00 P.M., EWT, each Sunday over 160 stations, and the "Old Fashioned Revival Hour" on Sunday nights over 206 stations. Other religious organizations which spent large sums with Mutual last year were the Lutheran Laymen's League, which produces the "National Lutheran Hour" on 223 stations, \$477,729.91; the "Voice of Prophecy, Inc." heard over 185 stations, \$474,786.30; the "Young People's Church of the Air," using 196 stations, \$395,420.32; and the "Detroit Bible Class," which employed 170 stations and contracted for \$270,370.26 worth of time.

² The Mutual network also provides time on a sustaining basis through its "Radio Chapel" and the daily "Minute of Prayer."

These programs are the "giants" of network commercials in the field of religion. All of them are conservative or fundamentalist in character. Except for the Lutheran Laymen's League, none of these sponsors is affiliated either with a recognized Protestant denomination of national scope or with a major interdenominational body.

In addition to the network commercials there are scores of other commercial religious programs ranging from shows which have the equivalent of national network distribution (because they are placed on hundreds of stations by means of transcriptions) down to local organizations which buy time only on their local stations. Many of these programs are presented by thoroughly reputable church organizations for the sole purpose of spreading the Christian message by radio. But many others can be characterized as nothing more than rackets conducted for the sole purpose of raising money. *Whatever the merits of individual programs, the fact remains that their sponsors are not required to make an accounting of funds they receive from listeners for support of the programs, either to their distributors or to any responsible national church body.*

The question naturally arises: Are the people who contribute to the support of commercial religious programs spending their money wisely for Christian work? *The answer in most cases is an emphatic "No!"*

SUSTAINING RELIGIOUS PROGRAMS

If not a dollar were spent annually for commercial time, religion would still have a place in American radio through sustaining time granted by stations and networks for religious programs.

The network situation can be illustrated by the National Broadcasting Company and the independent stations affiliated with the N.B.C. network. The

National Broadcasting Company each year sets aside network time valued at approximately two million dollars for religious programs. This time is filled with programs presented by the central administrative bodies of the three major religious divisions—Protestant, Roman Catholic, and Jewish. In the case of Protestantism, programs are provided by the Federal Council of Churches and include the "National Radio Pulpit," "Religion in the News," and "Highlights of the Bible." In addition, N.B.C. originates numerous single programs in honor of special days and events. Among recent programs of this type which were especially interesting was a Christmas-day message to the nation by Dr. E. Stanley Jones which was preceded by a reading of the Lukan Christmas story in Aramaic, the first time this language was heard over the air; a National Day of Prayer program presented by the speech choir of the Divinity School of the University of Chicago; and a concert by the Fisk University Choir, during which Paul Robeson spoke on Negro problems.

These network efforts to serve religion on a sustaining basis are supplemented by the local stations. Recently, a survey was made of religious programs on N.B.C. stations. One hundred and thirteen stations furnished information. There was not a single one of these which did not carry some religious programs. Twenty-four of the stations broadcast only sustaining religious programs, refusing to sell time for religion. Of the remainder, 79 stations, which do sell time for religion, also set aside sustaining periods. Sixty-nine of the 113 stations surveyed provide sustaining time to religious organizations in their local area, many on a seven-day-a-week basis. This time is usually turned over to the local ministerial association or church federation to insure adequate representation

for all denominations which are willing to co-operate.

N.B.C. is not unique in its treatment of religion. All four of the major networks, Blue, Columbia, Mutual, and N.B.C., provide sustaining time for the radio ministry. At present the Blue Network offers the largest amount of network time to religion, with a six-day-a-week schedule which gives representation to the three major faiths. The practices of the N.B.C. affiliates cited above may safely be accepted as typical of the policies of local stations throughout the country.

TO WHOM SHOULD THE PUBLIC CONTRIBUTE?

Do the facts presented here tend to show that church people should not contribute to religious radio work? Not at all; they mean that prospective contributors should make certain that their donations are going to a responsible organization, economically administered. A responsible organization will furnish published annual statements of its receipts and expenditures, attested by certified public accountants. It will also have been indorsed after investigation by some such organization as the National Information Bureau, Inc., 205 East forty-second Street, New York City. Most, if not all, of the network sustaining programs meet these requirements. Few of the commercial programs meet them. One cannot emphasize too strongly the need for large sums of money to support and develop the sustaining programs if the radio ministry is to be made successful.

WHO LISTENS?

The figures cited for contributions to commercial religious programs are misleading if they are used as indices of listener interest. For these contributions,

big as they appear to be, are made by a relatively small number of people.

Every authoritative poll of radio listening habits in the United States shows that religious programs rank at or near the bottom in listener interest among the various program types. A survey of the 1943 Iowa radio audience, cited by the Retail Promotion Committee for the Broadcasting Industry, revealed that devotional programs rank next to last in listener interest among the sixteen major program types studied. Only talks on farming evoked less listener appeal. Religious programs aroused an equally poor response from listeners in the state of Louisiana, who were interviewed in another current survey. On a national scale, even the best network religious programs are rarely able to attract more than 15 per cent of their potential audience. (Compare this figure with the 40 per cent to 50 per cent of potential listeners who tune in to the popular comedians.)

This lack of listener interest cannot be charged against radio as a medium for spreading the Gospel. Radio has been too successful in propagating ideas in other fields to allow that. It must be attributed to the types of programs presented in the religious field. Religious programs lack interest (*a*) because religious broadcasters have not taken advantage on a large scale of more than one or two of the many successful program techniques which have been devised for radio; (*b*) because religious programs are seldom beamed at specific listener groups (i.e., women, children, youth, etc.) but attempt to reach all classes of people at all times; (*c*) because large numbers of religious broadcasters are not trained in the writing, producing, and performing of radio programs; (*d*) because local religious groups often fail to service their sustaining time with adequate promotion and

program preparation; (e) because the content of religious programs often is not suited to the needs of the average listener.

Certainly funds are needed to overcome these lacks in religious programs. They are needed for the preparation of

programs on a professional level which can compete with the better commercial non-religious shows. And they should be contributed only to responsible religious bodies and educational institutions which render full accounting to their constituencies for all funds received from them.

ELECTRICAL TRANSCRIPTIONS OF RADIO PROGRAMS

An Extension Service of the Chicago Theological Seminary

QUESTION: Why is the Seminary producing electrical transcriptions of religious radio programs?

ANSWER:

1. Because the Seminary recognizes radio as an important medium for the extension of the Christian message through word, music, and drama.
2. Because many ministers wrote to us that their local radio stations had offered them free time upon the air. The ministers wanted to make the best possible use of this time and asked the Seminary for suggestions.
3. Because a careful and extensive survey of the religious programs on the air in the Chicago area (see a report of this in the January, 1942, REGISTER) convinced us that too many of them were of low quality artistically and of doubtful value religiously. Most of them were overloaded with talk. Too few made any use of good religious music or drama or biography or round-table discussion or even of reading great passages from the Bible.
4. Because on the basis of this survey, having recommended the use of these neglected arts, we felt it incumbent upon us to make a few experiments to see what could be done with our limited resources to produce better programs.

QUESTION: What has the Seminary produced in its experiments in this field?

ANSWER: To date, March 1, 1944, we have produced the following transcriptions, each *approximately fourteen minutes in length*:

- I. "Men of Power Series" (biographical dramas by Fred Eastman and Everett Parker of men who have some significance for the spiritual life): (1) "Robert Louis Stevenson"; (2) "John Milton"; (3) "John Woolman."
- II. "The Church in Thy House" (Bible readings by Davis Edwards, with musical background by Seminary quartet): (1) "The Psalms"; (2) "Stories of David and Absalom and the Good Samaritan."
- III. "The Faith We Live By" (three-minute devotional talks by Albert W. Palmer, together with music by the Seminary quartet). *This series is now in preparation. We hope to have several numbers of it ready by spring.*

QUESTION: Can these electrical transcriptions be played upon a phonograph?

ANSWER: No. An electrical transcription looks like a phonograph record but is not one. A phonograph record is designed for use only upon a standard phonograph turntable, which turns at the rate of 78 revolutions per minute. An electrical transcription is designed *only for use on the standard radio turntable* found in all radio stations. This radio turntable revolves at the rate of 33 revolutions per minute. To play an electrical transcription upon a phonograph turntable would give a distorted effect and would probably damage the transcription. [NOTE.—For information regarding *phonograph records* of religious programs, address the American Institute of Sacred Literature, c/o University of Chicago.]

QUESTION: On what terms may radio stations or ministers borrow the Seminary's electrical transcriptions?

ANSWER: A rental charge of one dollar for each transcription, the dollar to accompany the order. The transcription may be returned by express collect. It may be kept for a period not to exceed two weeks and should be returned promptly after use. Great care should be used to prevent the transcription from being scratched or damaged in any way. When not in use, the transcriptions should be kept in their cartons and stored vertically—not horizontally—and should be kept away from heat. The Seminary will welcome criticisms and suggestions from ministers and managers of radio stations and also any reactions from the public.

QUESTION: What other transcriptions are planned?

ANSWER: As resources become available, we hope to produce other transcriptions in the three series mentioned above and to develop further programs.

Address all orders and inquiries to

RADIO EXTENSION OFFICE

EXTENSION SERVICES

The following extension services of the Seminary are available for our Alumni and the Congregational Christian churches of the Middle West:

1. **The C.T.S. Register.** Address the Editor.
2. **A Selected List of Religious Dramas.** Address the Drama Office.
3. **Electrical Transcriptions of Radio Programs.** Address the Radio Extension Office.
4. **Hammond Library Books.** See pages 39-40.

TEN YEARS OUT

By THE CLASS OF 1934

[It is an old C.T.S. custom to ask the ten-years-out class to give a brief account of itself—its individual movements of body and thought over the decade. Practically every one of the letters began this year with "It seems incredible. . . ." Nevertheless, the calendar could not be denied. For some unknown reason there were only ten graduates in the class of 1934. They are here all present and accounted for.]

PERRY DICKINSON AVERY

*First Congregational Christian Church
Kokomo, Indiana*

FIRST Church in East Chicago, Indiana, furnished an exciting and pleasant pastorate. We grappled with the problems of a prolonged "Little Steel" strike. We fought the "Vice Syndicate." We picketed City Hall to protest corrupt politics. We pulled the church out of the depression and placed it on a solid financial basis which it has maintained ever since. There I was ordained, there Marilyn was born, there lifelong friendships were formed.

The second pastorate is in a quiet Hoosier community, away from the swirling eddies of intense modern living (that's what we thought we wanted!). The town is semi-rural, semi-industrial, and thoroughly provincial. We have to struggle against the temptation to be private chaplain to a smug mutual admiration and benefit society. It would be so easy here to lose sight of the world vision and task of the Christian religion. Sometimes I feel like a Socratic gadfly even talking about it.

Humbly I make my confessions. At heart I am more than ever a pacifist. I just can't follow the logic either of Niebuhr or of the *Christian Century*. But I have ceased talking about it. I try to minister to the deepest needs of those who have dear ones fighting, and to those who

fight. I would do as much for a C.O. My income is greater than ever, but I feel impoverished and long for the simplicities of St. Francis. I fear my youthful idealisms are wearing dull, that I am compromised and institutionalized the further I go in the church. I am losing sight of the freshness of the Gospel as it rang out over the Galilean hills. (We are about to spend over \$1,000 improving the appearance and acoustics of an auditorium which seats a yearly average of 112.) I'm beginning to feel like a slacker in the Kingdom, and my prayer is daily: "God, enlist me in Thy service where human need and suffering are the greatest, where Thy ministry of mercy and love can make best use of me. I am tired of the back-eddies. I want to get into the thick of the struggle for a better world."

ARTHUR D. GRAY

*Plymouth Congregational Church
Washington, D.C.*

It has been my privilege to serve one parish, the Plymouth Congregational Church of Washington, D.C., during the ten years since my graduation. Therefore, movement of the body has been limited, but not, I hope, movement of the mind and spirit. During these years I have achieved a measure of mental and spiritual stability brought on by a growing conviction that the truths of our Christian faith are fundamental to life. My work as

pastor, preacher, and student during this decade has brought a clearer understanding of the validity of the great themes of our faith: sin; salvation, personal and social righteousness, missions, love, faith, and hope.

The war has almost doubled the population of our community but not of our church. Like most of the churches in Washington, we have lost practically all our young men. However, the incoming of government war workers has more than offset this loss. Today, therefore, our church is trying to reshape its ministry to serve three groups: (1) the pre-war membership, (2) our "watch care" war workers, and (3) our members in the armed forces.

ROGER HAZELTON

*Dean, Shove Memorial Chapel
Colorado College
Colorado Springs, Colorado*

I do not agree with the Amherst classmate I met the other day after a long interval, who said with kindly ignorance, "You haven't changed a bit." The last ten years have brought many changes. Our family has doubled—from two to four. Jean and I have been all the way from Connecticut to Colorado, via Olivet, Michigan. We went to Europe before the children came, that glorious but fateful summer before Munich, bringing back memories and friendships enough to make the war seem terribly close and personal now. I have managed to write a dozen articles and one small book in the few short spaces between classes, conferences, and speeches.

I still cling to some convictions which I held in 1934. I am quite as sure now as then that right thinking determines right conduct and that nothing is so important to a minister or teacher of religion as the way in which he thinks of God. Therefore

I still hope, as I hoped then, to be able some day to make my contribution to Christian work at the focal point of theology. I remain a Christian Platonist at heart.

Nevertheless, I have become increasingly involved in practical tasks. Being the dean of a chapel is a complicated job, with many community responsibilities attached. Right now I am acting as a sort of unofficial chaplain of the Navy V-12 unit on our campus, teaching a joint course on post-war reconstruction, and chairing a committee on a city project for the study and alleviation of our racial-minorities problem. In my own proper sphere the constant stimulus of a beautiful building in which to work has deepened my concern with the problems of public worship, and I am trying now to get a book done which deals with the question: "Is the God we worship the God in whom we can believe?" I think my answer is going to be "Yes."

GEORGE P. HELLIWELL

*First Congregational Church
Vancouver, Washington*

My continuing contact with the people who compose the "little church" has helped to clarify the nature of my work. I trust the people of the "little church" at the center of the nominal church, people who have learned "in their own experience who He is." My dedication to the service of the church has purpose only as the building of the nominal church serves to enlarge the borders of the little church. I continue, therefore, from my seminary days, a mistrust of action in behalf of the church, if that action is artificially stimulated. The business of the church is to keep true to her own inner witness. Action then follows inevitably, for the inner church, discovering the love of God, has found a love which is, of course, dynamic.

The fruit of the action will be established; for the inner church, discovering the love of God, has found a love which is eternal. Action originating from other sources is futile or less than futile.

The war has not greatly modified the character of our work, excepting as we have recently come into a community disorganized by a heavy population invasion. Unlike our previous stand, where we had a long struggle with an interracial situation, we are here witnessing significant progress in interracial relations made possible by the fact that patterns have not yet crystallized.

RICHARD R. HULBERT

Associate Minister, First Congregational Church

Madison, Wisconsin

Life in the parish ministry both "on my own" and as an "associate" has not contradicted the principal teachings of C.T.S. Perhaps I have avoided the contradictions. A few times I have reached out gropingly in the "personal gospel" direction, but in such backsliding found myself talking foolishness and sounding hollow. I sense now more than in the year of our graduation both our corporate sin and our corporate hope.

All in all, my respect for the lay people in our churches has increased (I'm keeping mum my opinions about the preachers). They will support a man in an adventurous and courageous ministry, once assured of his sincerity. The pitfalls of the minister I find to be within the minister, not in the congregation. It is easier to imagine discouraging resistance than to put forth the initial thought and necessary energy. In concepts of international life, for instance, the ministry has a job keeping abreast of lay thinking; and, unless the minister is very wide awake, he is likely to prove as much a hindrance as

a help to the new gospel that is aching to make itself known.

War has profoundly moved this community for better and for worse. Something of the nature of a little Washington, it has outgrown its own physical—and, I sometimes think, spiritual and moral—resources. Service men and women are as common on street and campus as civilians. Delinquencies, juvenile and otherwise, have followed the upward curve of population and income. But a great deal of the complacency of this New England replanted colony has been shattered, we hope permanently. The ministry to church, community, and service men and women has in it a great deal more salt, and one has a new sense of coming to grips with life both as it is and as it might be.

It has been a privilege to work and live in this church and community as colleague of Al Swan.

GERALD E. MAGGART

*First Congregational Church
St. Joseph, Michigan*

Betty and I were married in Thorndike Hilton Chapel on August 25, 1934. Eight days later, after a honeymoon in northern Michigan, we went to Detroit to locate an apartment and begin our first pastorate. Boulevard Church was handicapped by a large debt and a deteriorating neighborhood, but it possessed a magnificent building with a gym on the third floor, and a friendly and loyal congregation. The city offered us many interesting contacts, and we were soon teaching in the School of Religion of the Council of Churches.

After three and a half years the debt was refinanced (not paid), and we accepted a call to the church in St. Joseph, Michigan, to follow the Rev. George Horst, who had "brought up" the con-

gregation to expect the minister to have his own ideas (marvelous opportunity; terrific responsibility) and to live in a house built on sand literally (on the Lake Michigan shore). Experimentation has followed in several areas. The church building has been converted, from weather vane to basement, into a New England meeting house, something it did not start out to be in 1864.

Doubtless all of us who graduated in '34 have found that there is "more to it"—life, ministry, everything—than we thought then. We have done some assimilating, some studying on our own, and some sharing of people's lives. We have learned not a little from our own homes. (Beverly is celebrating her third birthday today.) It is getting easier for us to call our men by their first names; the Bible is more familiar than when we listened to "Robbie"; faith more meaningful than it was in Theology I, McGiffert; God is less and less a concept, more and more an experience.

WESLEY U. RIEDEL

*South Parish Congregational Church
Augusta, Maine*

At the outset, may I express my thanks for the REGISTER that faithfully follows graduates of C.T.S. through the years. It always comes as an old, welcome friend.

Here are the "major movements of life," as requested: from First Congregational Church, Oak Park, Illinois, as assistant minister (1935-36); to Yale Divinity School (1937-38) for further study in the philosophy of religion; to the Congregational Church in Fryeburg, Maine (1938-43); to the South Parish Congregational Church, Augusta, Maine. The summer of 1939 was spent in a bicycle tour of Europe. Immediately thereafter,

I officiated at a family wedding in Chicago that is mentioned because it occasioned my meeting the girl who is now my wife. It may be of interest that we both were born in the same city, attended the same university, traveled in different years on the same ocean vessel, but did not meet until I was established in a Maine village. Marie, aged two, has now come as a wonderful attraction to our home.

One "major movement in thought" comes to mind. Ten years ago I shared the pacifist belief that moral suasion could win demonic evil to the good. I am now persuaded that physical coercion humbly exercised by good will is sometimes a moral obligation. The awareness (thanks partly to the insights of Reinhold Niebuhr) that man must be saved from the positive power of sin has made preaching the gospel of God's grace in Christ Jesus real and exciting.

Augusta is the capital city of Maine. Our Gothic church here is said to be one of the most beautiful in the state. Camp Keyes is situated near by and the shipyards are not far off. Our church program seeks to meet these changing war conditions.

THEODORE F. STOERKER

*Smithfield Congregational Church
Pittsburgh, Pennsylvania*

It was as an emergency supply pastor that I began my ministry in Louisville, Kentucky, ten years ago. Here, because the emergency lengthened out into a period of a year and a half, I was privileged to make the transition in my thinking from the academic approach of the classroom to the practical approach shared by laymen living in the grip of life's problems.

The next two and one-half years were spent in the Intermountain Region serving the Union Congregational Church of

Green River, Wyoming. This parish offered unusual opportunities for creative work in Christian education and community service. The privilege of serving in the Wyoming and Utah summer conferences deepened my conviction with regard to the importance of the youth program of the church.

My second pastorate was in Kansas City, Kansas. "First" Church was located in a downtown area, with all the attendant problems. Working in this community, where the shifting population had uprooted community and family life, I was drawn into an intimate working relationship with the social workers of the Family Welfare Association. This experience helped me to a deeper insight into human nature and the teachings of Jesus which ripened my outlook on life. The framework of my philosophy of religion has remained practically intact. I have found less and less use for traditional theological conceptions but a greater appreciation for the truths which they attempt to convey.

Some of my friends were beginning to wonder if I would ever marry. During my last year in Kansas City the Y.W.C.A. secretary at the University of Kansas came into my life. Roberta Tucker and I were married at her home in Columbus, Ohio, by her father.

On September 1 last year, we came to Pittsburgh to be associated with Dr. Carl August Voss in serving Smithfield Congregational Church, "Pittsburgh's Pioneer Church." The sudden death of Dr. Voss on Christmas eve has been a shocking blow to all of us. Temporarily, I have been asked to carry on as the interim pastor.

As I look out upon the teeming throngs of restless men and women caught in the throes of a world revolution, I pray that the members of the Christian fellowship,

laymen and ministers alike, may have wisdom and courage that we fail not man or God.

DANIEL DAY WILLIAMS

*Associate Professor of Theology
Chicago Theological Seminary*

Our "ten years out" have been among the bloodiest and most tragic in all human history. It is disturbing to have to confess that these years have meant for me the realization of so many of the hopes which brought me to Chicago Seminary.

For two years at Columbia University I was introduced to the living spirit of the philosophic quest from Plato to John Dewey. Theologians at the moment are inclined to regard such contact with philosophy as corrupting. It may be, but if I have been corrupted, I am afraid I am so completely so that I shall never quite know the difference.

I was ordained to the Christian ministry, and for three years Eulalia and I experienced the work and the wonder of the pastoral office as we lived, preached, baptized, married, buried, and taught in the church and the college of Colorado Springs—all this under the shadow of the hills which are home to me. For eight years we have had all the romance and discovery which happy marriage can bring. Now we have returned to the Seminary we both know and love, and I am doing what I would rather do than anything else in the world—teaching theology.

Two central discoveries have come through these years. One is the church. I discovered it among the people of our church in Colorado. I discovered it in men and women who were not in the body of the church but who were of its spirit. The reality of the church as a channel of salvation came to focus for me one morn-

ing in 1937 in a communion service, and since then it has continued to grow. Now the preaching of the Gospel has become an inward compulsion. The long years of intellectual anxiety and doubt concerning the validity of the Christian faith are over. I have become a believer.

Through the Gospel as I have come to understand it, there runs a far more somber note than I had previously heard there. It is the events of our time, and the decisions we have to make in them, which have almost shattered moral self-confidence. I feel as never before the weakness of our human will, the necessity of divine forgiveness, the necessity of trusting that God is working beyond the limits of our sight. The reading which has helped me to see most clearly in these last years has been in Brunner, Barth, Kierkegaard, Pascal—not because I find them ultimately satisfying, but because they help one to see with the veil torn away.

I think of the work of American theology now, not so much as a matter of individual performance, but as one of co-operative inquiry. It is a desperate and thrilling time in which to think. I hope for the emergence of a new theology within the liberal stream which will preserve both the freedom and the integrity of the Christian spirit.

STEPHEN J. WILLIAMS

*First Congregational Church
Emporia, Kansas*

Soon after finishing at the Seminary I became minister of the First Congregational Church in Russell, Kansas. Late in 1936 I had the pleasure of going to England and spending a few months calling on relatives and visiting places of interest. In 1937 I was married to Etta Townsend. We have two sons: Dick, four, and Don, two. Six happy years were spent in Russell, then in 1942 we came to Emporia—the Athens of Kansas.

After six months in our new church we had a fire and what was a beautiful church became a pile of smoldering ashes. So today we are war orphans, having services in a little church which has been loaned to us. But we look forward to the reconstruction days with confidence. I said that our church was destroyed, but I was wrong. The *building* was destroyed, the *church lives on!* It was built in the hearts of its people. Somehow, I feel the same way about the world; it will not be destroyed because there are so many people in it who, with God's help, have become greater than anything that can happen to them.

ANNOUNCEMENT

Dr. Albert W. Palmer will retire from the presidency of Chicago Theological Seminary on July 1, 1945, having reached the retirement age. The Directors of the Seminary have appointed the following committee to make recommendations as to his successor: President Carter Davidson, of Knox College, Chairman; Dr. Frederic Woodward, Dr. Henry Hilton, Dr. John Gordon (representing the alumni) and Dr. Palmer (representing the faculty).

ALUMNI NOTES

Compiled by DANIEL and EULALIA WILLIAMS

1943. *Gordon Baker* and Betty have begun their ministry in the Community Congregational Church, 3144 Overland Avenue, Los Angeles, California. The new church is a project of the Congregational Conference in a new and rapidly growing community. Gordon was ordained on December 12, 1943. Stuart L. Anderson, '36, gave the charge to the candidate.

1943. *Everett Parker* and Geneva are living in New York where Everett, holding the Seminary Fellowship, is doing practical research in the National Broadcasting Company. He has been given important responsibilities in connection with educational and religious programs. (See his article in this issue.)

1942. *Frances Ulrich Genung* and her husband, Dan, sent to friends at Christmas time an exceedingly interesting letter describing their work in Los Angeles. A few sentences from the letter revealed the significant work they are doing.

We have grown during 1943. Grown because we have become part of our community, and our community is a picture of the world. When your Chinese neighbor invites you to Thanksgiving dinner, your Korean neighbor sends over turkey and dressing, a Mexican-Chinese-Portuguese lady gives you two huge squash for pies, and your Armenian friends bring you wild ducks to grace your table, you cannot help but feel that the horizons of your world have increased. . . . It is significant that a group of our boys and girls could go with us to a sanitarium to provide a church service for teen-age Japanese-Americans. "How nice they were!" some of our group exclaimed as we rode back. Newspaper and school propaganda had made them forget how lovable their Japanese friends had been. . . . We are happy that our lot is cast with some of "the least of these."

1942. *Marvin Halverson*, Seminary Fellow who has been studying at the Divinity School, has gone to Union Seminary, New York, for the second semester to continue his work in church history and social ethics.

1942. *Olaf Stoeve* has been minister of the Congregational church at Lisle, Illinois, since

November of 1941. Olaf and Vesper report that a son, David, was born to them on June 30, 1943.

1942. *John Wagner*, Wild Rose, Wisconsin, has been ordained to the Methodist ministry by the Wisconsin Annual Conference. He has three churches in his parish. He writes that his two youngsters, Jack and Jill, keep parsonage life exciting.

1941. *Julian and Jeanette Keiser* announce the birth of Susan Margaret on December 10, 1943.

1941. *Philip and Shirley Palmer* are the parents of President and Mrs. Palmer's sixth grandchild, Arthur Wentworth, born December 29, 1943. The baby was born on Phil's twenty-seventh birthday.

1941. *Jack and Helen von Rohr* have a daughter named Susan. Jack is completing his studies at Yale Divinity School.

1940. *Paul and Eleanore Gia Russo's* Christmas greeting was a Christmas carol, the words and melody of which were Paul's original composition. The Gia Russos live in Milwaukee with their infant son, Don Paul.

1938. *Clayton H. Gill* goes to West Gloucester and Lanesville, Massachusetts, from Brookline, Massachusetts.

1937. *Chauncey Blossom* has moved from Lyndale Church, Minneapolis, to the First Congregational Church of Everett, Washington.

1937. *Earl Page* is on leave of absence from his church in Pittsfield, Illinois, while he is serving in the Coast Guard Training School in Palm Beach, Florida.

1936. *William Halfaker* has gone from Terre Haute, Indiana, to Morningside Church, Minneapolis, Minnesota.

1936. *Nels Nordstrom* has left Avalon Park Church, Chicago, to assume the position of director of the Congregational Union of the Twin Cities. He entered his new work on February 15.

1936. *Edward F. Ouellette* and Marion had a third son, John David, born July 4, 1943.

1935. *Kroum Stoyanoff Jordan* has moved from Plympton, Massachusetts, to the First Church in Weymouth, Massachusetts. He and Mrs. Jordan have two sons.

1935. *Mr. and Mrs. Fred Luchs* announce the simultaneous arrival of four adopted children: Jane, four; Charles, five; Bill, six; and Dick, eight. Their Christmas card was a charming picture of the new family. Fred is pastor of the First Presbyterian Church of Athens, Ohio.

1933. *Chaplain Joseph C. Sides* (Major) has been transferred from Virginia to Colorado and sends us this new address: Headquarters 2d Air Force, Chaplain's Office, Colorado Springs, Colorado.

1928. The *Charles Housers* sent a Christmas letter full of news, including a report of Mr. Houser's experience when he lived in Chicago Seminary last summer and worked the swing shift at Donnelley's Lakeside Press.

1925. *Norman L. Rice* and his wife, Eunice, have taken up the ministry of the Plymouth Congregational Church, Grand Forks, North Dakota, which is the seat of the University of North Dakota. Their three daughters are

continuing their education, and their son is in submarine training at New London, Connecticut.

In Memoriam

1883. *Elmer Wells Butler* died at Canandaigua, New York, on April 11. He was a native of Illinois, born in 1859. After graduating from Chicago Seminary, he served churches in North Dakota, Iowa, Wisconsin, Colorado, and Florida. He served some years as assistant home missionary superintendent in southern states and became business manager of Thorsby Institute, Thorsby, Alabama, holding this office for twenty-five years.

1890. *Constantin Olson* died on November 8, 1943, at the age of eighty-six. A native of Sweden, he was ordained in Grand Rapids, Michigan, in 1890; held pastorates in Michigan, Illinois, New York, and Minnesota; and was superintendent and general secretary for the Northwestern Missionary Society in Minnesota. His daughter's letter regarding his death pays him a high tribute as father and as man.

BOOK REVIEWS

THE BEGINNING OF CHRISTIANITY

By *Clarence Tucker Craig*. New York: Abingdon-Cokesbury, 1943. 366 pp. \$2.75.

Professor Craig has made all students of New Testament and the history of early Christianity indebted to him for this account of the beginning of our faith. His book is grounded in scholarship and exact knowledge. It also makes fascinating reading. It is profound and simple. The story of what took place during those early, formative years is told with objectivity. But the author's goal is something greater than mere scientific and objective investigation of the sources at hand. It is that "we may know it [the story] from the inside." Because of the author's careful inspection of the early records and his knowledge of the Greco-Roman world from the first century B.C. to the middle of the second century A.D., we are enabled to see anew the "old, old story."

The arrangement of materials is somewhat different from other books in this field. After a brief introductory discussion of historical method and the meaning of revelation, the author passes to the Jewish (especially the Palestinian) backgrounds and movements out of which the revived Jewish group, of which Jesus was the center, was to appear. Part II ("The Announcement of the Gospel") discusses the sources for our knowledge of Jesus, the importance of John the Baptist, the Kingdom of God, the God of Jesus, and the latter's career. The intricate problem of messiahship, involving as it does, at least inferentially, the matter of authority, is attacked (if not resolved) from the standpoint of the identification of Jesus "in some way with the Son of man who would inaugurate the new age."

Part III ("The Beginnings of the Church")

accounts for the early days of the movement which arose out of the resurrection faith and which spread in the pre-Pauline period through the missionary endeavors of the apostles and the Hellenists. Not only are Paul's important contributions to the movement evaluated in connection with the prominence of Peter, James, Barnabas, and others, but the high ethical standards with their origins in Judaism which the new faith demanded are noted. Significantly, the continuing enhancement of the place of Jesus in the cult finds expression in a separate chapter.

Professor Craig reserves his discussion of the milieu of the Greco-Roman world (religious philosophies, mysteries, social conditions emperor worship, Diaspora Judaism) to the opening chapter of Part IV on the "expansion of the church." Paul's letters furnish the sources for our knowledge of the problems of the gentile churches.

The final division of the book (Part V, "The Consolidation of the Church") deals with the organizing of the movement into an institution, with its formulations of faith, its developing ministry, its instruction for converts, its relation to society and the state, and its continuing expectation of the coming of the Kingdom.

One wishes that the author could have devoted more attention to the problem of Paul and the Christian community at Rome. Perhaps Professor Craig dismisses too lightly the evident philosophical strains in the introductory verses of the Fourth Gospel, not to comment upon the philosophical terms, such as light, life, truth, which are found all through the gospel. But these are minor points.

The book conveys to the reader the thrilling story (from the inside) of the beginnings of our religion. It is told in simple, understandable language, and the text is not cluttered up by scholarly notes which are so discouraging, and at times baffling, to the layman. Indeed, here is a book which a minister might well recommend to his people as a valid and valuable account of the founding of Christianity. It is one of the important books of our time.

MERVIN M. DEEMS

THE EARLIEST GOSPEL

Studies of the Evangelic Tradition at Its Point of Crystallization in Writing. By Frederick C. Grant. "Cole Lectures for 1943." New York: Abingdon-Cokesbury, 1943. 270 pp. \$2.50.

This is one of the most important and instructive books we have had in recent years in the New Testament field. Pastors will find the more specialized parts extremely illuminating and some sections of immediate availability: thus the discussion of anti-Semitism in the early church and of "Mark and the Social Gospel." What Professor Grant is mainly concerned with is to picture the origin of the Gospel of Mark, its authorship and its underlying traditions. This involves a study of the variant oral traditions and "theologies" of the middle of the first century and earlier, of the first preaching, and of the Aramaic question and other matters. The author believes that Mark was written in Greek in Rome shortly before A.D. 70 by some unknown Marcus who was little acquainted with Palestine and who worked only with Greek traditions, largely in writing at that time, to which Peter's contribution was relatively restricted. The core of it was the Passion narrative. Mark's chief interests were to insist that Jesus had been the Messiah, though in secret, not only after the resurrection, as the earlier tradition had it, but already through the days of his flesh, beginning with his baptism; and, second, to explain why the Messiah should have suffered a shameful death.

The traditions Mark used came to him from the main line of non-Pauline preaching and had been stamped from the earliest days with an apocalyptic Son of Man Christology. In giving gospel form to a conception of Jesus that made so much of his "person" rather than his "personality," Mark ushered in the fateful tendency of Western Christendom to make much of abstract Christological discussion. Here Professor Grant's personal convictions and his special valuations among the gospel sources make their appearance. We note, further, that he rejects the view that the gospels were written in Aramaic, though he gives warm praise to Professor Torrey for specific contributions toward interpreting certain passages. Notable in the book is the

presentation of the contents of two important German works: Lohmeyer's *Galilee and Jerusalem* and Werner's study of the influence of Paul on Mark. The book is also rich in bibliographical hints and in general comments on New Testament study and the principles of New Testament interpretation.

AMOS N. WILDER

THE HEALING OF THE WATERS

By Amos Wilder. New York: Harper's, 1943.
89 pp. \$1.75.

Poetry that is at once Christian, contemporary, and aesthetically satisfying is exceedingly rare, but you will find it here. Professor Wilder belongs to the modern poets about whom he has written so discerningly in his preceding book, *Spiritual Aspects of the New Poetry*. He is modern in the freedom and unconventionality of the forms he chooses, modern in his ruthless realism as he confronts "the stunned distress of ignorance," "amazement, laceration, and despair" ("De Profundis"); modern in his avoidance of the trite, the pretty, and the obvious. He is Christian as he sees life from the perspective of a faith that nature has its source and standard in God and its salvation in his healing power. Chauncey Tinker once characterized much religious poetry as "piety doing the work of inspiration." I did not once have the feeling that Professor Wilder had sacrificed his intellectual or artistic integrity.

Professor Tillich's phrase, "beliefful realism," comes to mind as characterizing the spirit of this work. The poems reflect many themes and moods. There is a persistent Wordsworthian feeling for nature, with some of the romanticism of the earlier poet tempered. There is surely a Shelleyan idealism in the theme of the Logos as the eternal pattern which the divine mind weaves through the creation. Eternity and time are held together as penetrating each other; though on this point I am not sure of the intent of the call of the Christ, "Follow me, follow me from this reign of death" (p. 68).

The writer is a Christian prophet. On civilizations and on individuals he pronounces the word of judgment and lays bare the inner secrets and failures of the soul. Some of these

poems come from the experience of the last war; some, especially the first, with its superb biblical meter, ring with the forecast of doom upon our own society, but not without an accompanying note of hope.

One could select many of the poems to illustrate the successful union of art and religious insight. In "The Marriage Token" and "Marriage for Minors" the poet begins with the stuff of our common experience, faces it with utmost honesty, and then lifts what is broken, incomplete, and even sordid up into the Light of the Divine Love. Where so many moderns have ended only in futility, Wilder sees "beyond these graves, these ruins, and this waste, a garden of men, an empire undisgraced" (p. 32).

These are not poems of the "quotable" type; very little significant poetry is, for that matter. I found that I could understand only by reading slowly, meditatively, and by making an effort. The form is not always transparent for the idea. The vocabulary is difficult; and I felt that sometimes the word chosen halted and obscured the essential music. But the effort is well repaid. The spell of the reading lingers. One finds himself lured back to read again, for one senses that he is being led into the inner circle of truth. Here is the "spirit crying for eternal things, and charged with old rememberings." Here is one who can obey Paul and "sing with grace in his heart unto the Lord."

DANIEL D. WILLIAMS

THE DIVINE-HUMAN ENCOUNTER

By Emil Brunner. Translated by Amandus W. Loos. Philadelphia: Westminster Press, 1943.
202 pp. \$2.50.

Anyone seeking to know the underlying spirit of Emil Brunner's theological work must read this book. These lectures, delivered in Sweden in 1937 and published under the title *Wahrheit als Begegnung*, reveal clearly that Brunner's work on one side has been a struggle against "orthodoxy." He is trying to free evangelical Christianity from the misunderstanding and the sterility which comes when Christians mistake forms and doctrines for the content of the Gospel. Brunner is critical also of a merely subjectivistic

pietism or rootless liberalism. He seeks a statement of the Christian conception of truth which will leave the Christian bound only by the truth which is in Jesus Christ. His practical and theoretical criticisms of Catholic and Protestant orthodoxy are refreshing and keen. Much of what he writes concerning the witness of the church has the gospel of the religious education movement within it as he pleads for a living communication of faith over against a dry, formal, catechetical method of Christian nurture.

While Brunner's ultimate concern is practical, his book is cast in the form of a theological inquiry into the nature of truth as understood in the Christian faith. His thesis is that Christianity finds in the Bible a special conception of truth which is to be sharply differentiated from the philosophical conception which depends upon the antithesis between subject and object. Christian truth is the meeting of man with God in personal encounter. Here both subjectivity and objectivity are overcome, for what we know in the Christian experience is not a disposable thing, but One who is himself subject, God, who comes forth to meet us and to transform us into servants of his love.

This meeting takes place in Jesus Christ, who is to be understood not as a being of a certain metaphysical substance but dynamically as God's act in giving himself to man. Brunner deals similarly with the doctrines of God in Himself, predestination, original sin, divine decrees, election, and the sacraments. Wherever these symbols are interpreted as fixed objective forms, Christian thought becomes idolatrous and confused. All doctrine must be understood within the event of God's giving himself to man as Lord and as creator of fellowship. Brunner emphasizes throughout the reality of human responsibility in relation to God's will.

In intent Brunner appears to be saying much of what pragmatic American theologians have said. His theoretical structure, however, is confused and unsatisfactory. The position that there are two kinds of truth always leaves the major questions unsolved. It is not possible ultimately to overcome the distinction between the objective and the subjective, though Brunner's criticism applies to many

traditional forms of this distinction. It is always confusing to identify an existing reality or event with the truth. Truth is in a relation between an event and something said about it.

American readers will be interested in Brunner's characterization of the Chicago school. He says: "In the Chicago school . . . not much more was left of 'religion' than a certain feeling or value experience, for the truth content of which it was wholly meaningless to ask" (p. 36). Aside from regret that such a distortion of American theology should be current on the Continent, one must observe that if Brunner were only freed from his preoccupation with traditional dogma, the Christianity which he is pleading for in this book would bear a close resemblance to that for which the "Chicago school" has stood a long time.

DANIEL D. WILLIAMS

ON BEGINNING FROM WITHIN

By Douglas V. Steere. New York: Harper's, 1943. 149 pp. \$1.50.

This book contains the Alden-Tuthill Lectures given at the Chicago Theological Seminary in February, 1943, and more—notably the Ingersoll Lecture given April 14, 1942, at Harvard on "Death's Illumination of Life."

The mysticism which this book embodies is the practical mysticism out of which any really great social gospel must draw its vitality and enduring power. It is the mysticism not of withdrawal from life but of deepening devotion that one may enter into life eagerly, fully, and creatively.

The picture of the saint drawn on these pages will call to the hidden and sometimes too roughly repressed saint within each one of us, and will send the reader forth a better and humbler man.

Some may feel that Mr. Steere has drawn a disproportionate share of his illustrations of saintliness from Roman Catholic sources and that, if his exploration had been less confined to the literature of hagiography, he might have found sturdy non-Roman saints nearer home. But even this fault has possibly the virtue of making us more ecumenically minded.

ALBERT W. PALMER

THE ROMANCE OF THE MINISTRY

By *Raymond Calkins*. Boston and Chicago: Pilgrim Press, 1944. 272 pp. \$2.00.

"Third Timothy" is the best two-word description I can think of for this book. It represents the mature and garnered insight of a man who has grown old and wise and gracious in the Christian ministry. It is Elijah's mantle; and no worn, ragged, threadbare mantle either, but one in which the colors are still bright, a mantle which is warm and comforting and could be worn with grace and with distinction.

Older ministers will read this book with deep appreciation. "Yes, he has lived it, he knows the ministry at first hand," they will say. But the book is especially to be commended to men just beginning their active ministry and to theological students. Not all the things in it have been taught in seminary classrooms in the past, but more of them will be in the future.

Personally, I wish there had been less of a tendency toward sacerdotalism in the book and more place for prophetic leadership and social vision and responsibility—more of Amos, Isaiah, and Jeremiah—but, even so, this is a mellow, wise, and spiritual book which no minister can read without feeling a new glow of enthusiasm for his lifework.

ALBERT W. PALMER

REBUILDING OUR WORLD

By *Willard L. Sperry*. New York: Harper's, 1943. 156 pp. \$1.75.

"The Open Sea of Life," which is the title of the second chapter, would have been a better title for this book. It is not a treatise on post-war world reconstruction at all, as the title might lead one to expect, but a collection of sermons on the moods and attitudes of Christian faith which help us face this stormy age.

The keynote of all the book is the prayer of the Breton fisherfolk: "O God, thy sea is so great and my boat is so small." Each sermon in its own way helps the reader to steer his boat more courageously and to remember that the sea is the Lord's. These are ideal ser-

mons for preachers to read in order to tone up the quality of their own preaching, for they are compact, contemporaneous, imaginative, and admirably illustrated. Here is liberal preaching at its best, deep religious faith and insight without the use of outgrown theological stereotypes, an appeal to reason and an appraisal of life in the light of that moral experience which is God's continual revelation of his truth.

ALBERT W. PALMER

GOD WILL HELP YOU

By *James Gordon Gilkey*. New York: Macmillan, 1943. 114 pp. \$1.50.

This is really a book of theology for laymen—something very much needed in times like these. It is sensible and helpful theology too, based on sane, clearheaded thinking about the real problems of discouragement, disappointment, frustration, loss, and death with which people all about us, in the churches and outside of them, are struggling. It presents a conception of God that a modern man living in the world of modern thought can understand and accept. It preserves the value and practice of prayer but safeguards it from the reactions sure to follow its misunderstanding and misuse. Pastors will lend the book to their parishioners to fortify them against trouble and to comfort them when trouble comes. Best of all, it is to be hoped that many will learn from it how to preach sermons filled with faith, but not credulity or mere traditionalism, and radiant with a hope which is more than just pious sentimentalism. Men who attended our Pastors' Institute in 1943 will recognize much which they heard then in Dr. Gilkey's lectures and will rejoice to have it in printed form.

ALBERT W. PALMER

THE LEGACY OF THE LIBERAL SPIRIT

By *Fred G. Bratton*. New York: Scribner's, 1943. x+319 pp. \$2.75.

Why didn't someone think of this before—writing a history of liberalism in terms of the men who have blazed its paths? It makes the whole history come alive—breathe, struggle, hope, suffer, sin, repent, try again—just as

any human organism. One is reminded, of course, of Carlyle's view of history in general as the story of the men who lived it. But here the theory is applied to a specific segment of the history of thought and it makes absorbing reading.

Mr. Bratton serves a timely purpose in publishing his book now. "The legacy of the liberal spirit in its organized forms of political democracy, civil liberties, and religious freedom is the way of life that is at stake in the present world struggle," he says. He intends to trace the history and pedigree of the liberal tradition—especially in its critical phases—and to do it by a biographical method. If he succeeds, the issues in the present conflict will be more clear cut and defensible. He does and they do.

He must have had difficulty in choosing a point to begin. For liberalism, as an attitude toward life which emphasizes the primary importance of the individual and seeks to free him—liberate him—from all tyrannies that cramp his development, goes back at least to Plato. But to keep his book within reasonable limits he begins with the second century A.D. and proceeds through the "seven ages of liberal thought" as interpreted by Origen, Erasmus, Voltaire, Paine, Parker, Darwin, and Dewey. He thus guides the reader through early Christian radicalism, Renaissance humanism, French rationalism, American deism, New England Unitarianism, the nineteenth-century "Age of Criticism," and, finally, twentieth-century naturalism.

It is at this terminus that the present reviewer balks. Mr. Bratton does not say, or attempt to prove, that all liberalism is headed for the camp of the devotees of naturalism. But he seems to imply it and indicates that his own mind finds congenial fellowship there. But many staunch liberals—Hocking, Fossdick, Whitehead, to name but three—have not landed in that camp, and their following is probably considerably larger than that of twentieth-century leaders Mr. Bratton mentions. To say that all liberalism eventually brings one into any one philosophical position is as fallacious as to say that all Protestantism eventually tends toward nontheistic humanism.

But, apart from this factor, the book de-

serves and will probably have a wide public. For it brings the great liberators of the last two thousand years walking through your doorway, with Bratton by their side to tell you the stories of their growth and struggle and to interpret their developing thought.

FRED EASTMAN

EXPLORING TOMORROW'S AGRICULTURE

By *Joseph W. Eaton*. New York: Harper's, 1943. xvi+255 pp. \$2.75.

Carey McWilliams, in his thought-provoking volume, *Ill Fares the Land* (Little, Brown, 1942), points out that, although virtually all strands of American agrarian thought set the family-sized, owner-operated farm as the ideal, there are many social and economic factors at work rapidly destroying the family-sized farm and replacing it by what he called in an earlier volume "factories in the fields." This means, on the one hand, large-scale farms owned and operated for profit and, on the other, an army of landless, migratory laborers.

In *Exploring Tomorrow's Agriculture* Joseph W. Eaton, until recently director of research for the Rural Resettlement Institute, is seeking an alternative solution. The book is basically a report on the experience of the Farm Security Administration with its co-operative farm projects. Upon the limited data available from the brief years of F.S.A. experimentation in this field he erects a hypothesis that co-operative farming may be a means of securing many of the values of large-scale farming while at the same time conserving the sense of ownership, initiative, and social, cultural, and affectional values of individual farm family living. The author is not defending this hypothesis; he is exploring it. With refreshing candor he concedes the inadequacy of his evidence at certain points and the inconclusive nature of some of his arguments. His intellectual humility and obvious eagerness for truth rather than argument are outstanding merits of the book.

Following a foreword by M. L. Wilson of the United States Department of Agriculture, Mr. Eaton sets up a ten-point standard for an adequate rural level of living. He then points

out some of the shortcomings of the present rural economic situation, together with an analysis of the factors underlying these shortcomings.

Part II is a thoroughgoing analysis of the F.S.A. program of co-operative corporation farming based on firsthand surveys of several projects and examination of the F.S.A. files in Washington. Both strength and weakness and successes and failures of the F.S.A. program are dispassionately set forth.

In Part III he offers for comparative purposes information on three privately sponsored co-operative farm projects, two religious co-operative colonies, and the experiences with co-operative farming in Mexico, Russia, and Palestine.

Whatever position you are led to take regarding the author's hypothesis, this book will be a good antidote to the pure traditionalism which pervades most of our thinking about the ideal rural "way of life."

SHIRLEY E. GREENE

How Do We Know God?

By Richard Kroner. New York: Harper's, 1943. 134 pp. \$1.75.

For the reader who really would like to catch the spirit of the "Continental theology," this little volume is superb. Dr. Kroner was formerly professor of philosophy in the University of Berlin and is now lecturing at Union Theological Seminary. The substance of these chapters has been given in lecture form at four American seminaries.

Kroner sets out immediately to correct the mistaken notion that theology must "sell out" to the scientific method. He insists that the scientific method is not the way to "know God." God is not to be tested, experimented with, and finally "used" as a new discovery.

The method of knowing God is "Faith," which contains an element of knowledge but

is more. One experiencing religious knowledge is both a spectator and a participant. God reveals himself; we do not reveal God. We are reminded again and again by Kroner that we must get rid of the prejudice that the scientific method is the only way of knowing and testing knowledge.

"The knowledge of God is neither empirical nor metaphysical but it combines and fuses elements of both these opposite species of knowledge." He describes religious experience as "the paradoxical experience of the object of metaphysical speculation." "It fuses universality and individuality as it fuses the speculative and empirical character of cognition."

This reviewer is convinced that Kroner and his school have laid hold of a spirit and temper that is a needed corrective of empiricism which forgets too easily its limitations. However, much so-called "empiricism" does talk about the need for "absolute devotion" and intellectually recognizes it. But does it practice it? Of course, Kroner will have none of empiricism at all, no matter how much more is added beyond empiricism. Why? Is it because he thinks tentativeness is completely destructive as an ingredient of religious knowledge?

And why does Kroner accept philosophical speculation as an ally, even as an essential aid to "religious knowledge," but spurn the empiricism of the scientific tradition?

With some accommodation of vocabularies, it is rather striking to compare Kroner's "Faith" with the methods of knowledge of recent liberalism. Actually neither will be satisfied with "Faith" only or "Knowledge" only, but both find a combination necessary. The essential difference is in their temper, and few liberals would hold today that liberalism is not more in need of a participant's faith than a spectator's observation.

GERALD E. MAGGART

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From the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

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JOHNSTON, GEORGE, Doctrine of the Church in the New Testament
*KEPLER, T. S., Contemporary Thinking about Jesus
LOWRIE, WALTER, The Short Story of Jesus
- Church History:* *CRAIG, C. T., The Beginning of Christianity
JOHNSON, G. W., American Heroes, and Hero-Worship
PLUM, H. G., Restoration Puritanism
- Missions:* LAUBACH, F. C., The Silent Billion Speak
SMITH, RUTH (ed.), The Tree of Life
- Philosophy, Theology, and Science:* CALHOUN, R. L., God and the Day's Work
*KRONEK, RICHARD, How Do We Know God?
*LEWIS, C. S., The Case for Christianity
SANGSTER, W. E., The Path to Perfection
- Practical Theology:* BRADLEY, D. J., Freedom of the Soul
ERDMAN, M. H. (ed.), To Glorify God
JONES, E. D., A Man Stood Up To Preach
MILLER, J. H., Take a Look at Yourself
SPEER, R. E., Five Minutes a Day
SPERRY, W. L., Rebuilding Our World
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WHYTE, R. B., Personalities behind the Psalms
- Social Ethics and Sociology of Religion:* BEVERIDGE, W. H., The Pillars of Security
CULBERTSON, ELY, Total Peace
*HUTCHINSON, PAUL, From Victory to Peace
LASKI, H. J., Reflections on the Revolution of Our Times
LEE, A. M., and HUMPHREY, N. D., Race Riot
LIPPMANN, WALTER, U.S. Foreign Policy—Shield of the Republic
MACIVER, R. N., Towards an Abiding Peace
*OGBURN, W. F., American Society in Wartime
OTTLEY, ROY, New World A-coming

THE CHICAGO THEOLOGICAL SEMINARY *Register*

SCHUMPETER, J. A., Capitalism, Socialism, and Democracy
 STERNER, RICHARD, The Negro's Share
 WRITERS' PROGRAM, Louisiana

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 POWELL, M. C., Boys and Girls at Worship
 STRAIN, F. B., Your Child, His Family and Friends
 VAN DOREN, MARK, Liberal Education
 *ZOFF, OTTO, They Shall Inherit the Earth

Drama, Biography, and Literature:

BARTLETT, R. M., They Work for Tomorrow
 BRATTON, F. G., The Legacy of the Liberal Spirit
 CAILLIET, ÉMILE, The Clue to Pascal
 CURTI, MERLE, The Growth of American Thought
 LOTZ, P. H., Rising above Color
 PADOVER, S. K., The Complete Jefferson
 ROBINSON, A. L. (ed.), The Ten Commandments

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